

Joachim of Fiore and his followers as forerunners of the modern Seventh-Day Adventists. Robert E. Lerner's research on the Refreshment of the Saints and his articles on Joachim seem to have escaped Flori's notice while his *The Powers of Prophecy: The Cedar of Lebanon Vision from the Mongol Onslaught to the Dawn of the Enlightenment* (1983), a study of the Tripoli prophecy, is listed in the bibliography but not cited in the relevant footnotes. The bibliography is described as selective but the omission of Bernard of Clairvaux's *De laude*, which Flori clearly used, puzzles this reviewer. In summary, Flori propounds an original and important synthesis in a book that deserves to be studied but approached cautiously.

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ADAM J. DAVIS. *The Holy Bureaucrat: Eudes Rigaud and Religious Reform in Thirteenth-Century Normandy*. Ithaca, N.Y.: Cornell University Press. 2006. Pp. x, 268. \$39.95.

Writing medieval biographies is no easy undertaking. Rarely are there sufficient reliable sources to cover one individual's entire life, let alone the world in which he or she lived. Any attempt will be geared toward those periods and aspects of an individual's life that happen to be illuminated by the surviving records. As it happens, the life of Eudes Rigaud, archbishop of Rouen from 1248 to 1276, is more richly documented than most owing to the survival of a detailed *Register* that chronicles the archbishop's pastoral and administrative activities between 1248 and 1269. In addition, there are his theological writings produced while at the University of Paris. But it is not only the relative richness of the sources that makes Rigaud an interesting character for today's historian; he belonged to a new brand of ecclesiastical administrator in the thirteenth century. A Paris academic and one of the first Franciscan bishops, Rigaud's career taps some of the main strands of the standard narrative of thirteenth-century history: the growth and increasing importance of the mendicant orders within the church and the rationalization of political administration and economic management. It is within these parameters that Adam J. Davis presents this new biography.

Davis chooses a chronological and thematic approach starting with Rigaud's formative years at the University of Paris and his entry into the Franciscan order. Subsequent chapters deal with the archbishop's pastoral visits, his relationship with his suffragan bishops, his propagation of monastic reform, his supervision of the secular clergy, his jurisdictional authority, his role as economic and financial administrator, and his relationship to the French king. In accordance with the book's title, Davis presents Rigaud as a fervent Franciscan who, as archbishop, tried to propagate the "holy" principles of Franciscan spirituality and pastoral endeavor while at the same time pursuing the "bureaucratic" duties of an archbishop with exemplary energy

and academic rigor. In doing so Davis rightly insists that the merging of Franciscanism and church governance, which lay at the heart of Rigaud's episcopal program, fitted the thirteenth-century scene despite its apparent and inherent contradictions. The work and career of Rigaud can even be read as one of the great success stories of thirteenth-century Franciscan ambitions because Rigaud managed to translate the Franciscan ideals of spiritual dedication and moral integrity into his efforts as a pastoral leader and church administrator.

Davis presents a sound argument based on thorough research. The picture he derives from this is lucid and comprehensive. Thanks to Davis's fresh treatment, which clearly extends the work of Rigaud's earlier biographers in both scope and quality, the famous archbishop of Rouen will now gain an even more prominent place within the historiography of the thirteenth century. There cannot be many a medieval bishop whose life and career have been rendered equally graspable to the modern reader.

I have two caveats, however. First, an in-depth analysis of Rigaud's *Register* is missing and would have been welcome as it is Davis's main source. The principles of record keeping employed must surely have had a bearing on the selection of information preserved in the *Register*. Also, the chronology of compilation and annotation might well reveal something of the techniques and purposes of the administrative process. A more systematic exploration of these issues could have yielded further interesting insights. Second, I do not altogether agree with the overall tone of the book and the resulting amount of implied praise heaped upon Rigaud. By the standards of progressive churchmen and state administrators of the thirteenth century, Rigaud was no doubt something of a hero and an example to be emulated. There must, however, have been a fair number of people who saw the archbishop as stubborn, intolerant, pedantic, and pompous despite his achievements. Some passages of Salimbene de Adam's chronicle certainly point toward this. Might it have been worth attempting to capture the perspective of those who may be considered the victims of people like Rigaud, i.e., all those negatively affected by the thirteenth-century drive toward control and standardization of people's moral and spiritual lives and their forced integration into ever more efficient legal and economic structures? These should be read as suggestions for further investigation rather than as criticism.

Taken on its own merits, Davis's book is a remarkable achievement that greatly enhances our knowledge of a prominent thirteenth-century archbishop and the world in which he lived.

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EVELYN EDSON. *The World Map, 1300–1492: The Persistence of Tradition and Transformation*. Baltimore: Johns Hopkins University Press. 2007. Pp. ix, 300. \$50.00.